842 birth, or later by causing its joints to swell.

843 It is considered impossible for a woman to conceive while still breastfeeding a baby. This belief is so strong that no precautions are taken, coitus proceeds as usual after the first few months, and when a pregnancy does occur it is regarded as a freak of nature and misfortune.

841 These physical matters are more discussed by women than by men. Menstruation is differentiated in several ways: "tärakkäsä" - she has become impure; "räggämä" - the (monthly) curse is on her; "adef" - the discharge of menstruation; "bädäm nat" (lit. she is in blood). Husbands are expected to shun "the dirt" and avoid sex relations during that time.

843 As a pregnancy advances, women wrap a long cotton girdle around the belly and waist, "näcänät", for support, and continue this some time after childbirth.

843 574 844 About two months before a woman is about to give birth, ("ərkuz" - woman in advanced pregnancy), she often leaves her husband and goes to the hamlet of her parents'. There she knows she will be taken care of, fed, constantly attended, treated by the local experienced woman who acts as midwife, and not be expected to follow any of her housewifely duties such as fetching water, cooking, brewing beer, gathering fuel, etc. After birth she will usually remain at her parents' for some months, until her childbed, "aras" period (usually 80 days) is over. During this time, circumcision and clitorectomy are performed. For even good husbands are regarded as so habituated to the wifely services that they become impatient with the wife at this time.

[304]

X794 TK 153 cultivating the spirit. If she is already pregnant, the zar may cause a miscarriage; either because he wants his human mate "pure", or to take revenge on the husband for miserly refusal of a chicken or young goat requested by the wife for the "zar" sacrifice - which may cause the zar to take the fetus as his "mäqwädäsha" (lit. love gift).

When a male zar appears to a human female in a dream, he takes the form of a husband visiting his wife, if he is in a benevolent mood; if [231] angry, he takes the form of a black dog (though Ethiopian dogs are reddish) or of a snake. The actual possession, in this relationship is a magical coitus, expressed in the violently sensuous "gurri" dance. Some women possessed by a male zar drape their shamma (toga) in male fashion; some even put on ornaments of oldtime male warriors (lion mane, leopard skin), male jodphurs - all at the request of her male "zar", in which case she is actually "dressing" him.

X794 TK A woman who sleeps alone risks being struck by a male zar, and even neighbors sometimes admit having heard a "spirit visitor" at [845] night. When a baby is born deformed, it is regarded as the result [841] of a magical coitus. Male zar spirits avoid menstruating women, and during this period they may not sit on the skin of an animal that has been sacrificed to the zar. Male zar prefer to possess beautiful human females, and add to their beauty; so that some male [832] connoisseurs of female beauty claim that a woman's glowing charms leave her when her protective zar ("weqabi") leaves her. Therefore, there is some ambivalence in the hostility of human husbands to the possession of their wives by male zars; which may contribute to the frequency of such possession. For, at least, the neglected wife is then no longer ignored and may even become the center of attraction.

5: Bruce T-5 (1768-1773) 1804
MP5 Amhara MP5

principal revenue of the clergy is the presents made by The 794
those who are sick, or dying.

The dress of the Acab saat is a purple burnoose, with a 292
white turban, not unlike the Turkish Imams, or a white handkerchief hanging loose behind. The Kees hatze is the king's official confessor, official Alaka of the church of Tecla-haimanout, and curator of the two churches of Gondar.

The Abuna's words of absolution, in a case of excommunication, is, "Gzier ephtac," God absolve thee. [783]

Women, after having born a son, are excluded from the 796
church 40 days, and if a daughter, 80. The really married 784
are those who receive the sacrament on that occasion. Persons who have been connected with any woman, are excluded from church during three days; if that connection has been promiscuous, they are excluded seven; and then even admitted to receive the sacrament. If a man, really married, is guilty with another's wife, he is not debarred a longer period. Women in the menses are not allowed to enter the church till seven days afterwards. Circumcision is performed on the eight, and baptism is celebrated on the forty-first day of the child's age. On all the fore-mentioned occasions they only come within the inner precinct, and kiss the walls and door-posts of the church. The clergy are rigid in these matters, and that is, perhaps, one of the reasons why the churches are ill-attended. It is their only duty; the monks making no scruple of confessing that they cannot enter the church, for that day they had to do with a woman, which is not attended with any impeachment.

[846] [841] [304] [852]

Geography and revenue of Abyssinia.—The Iteghe from Bure 131
in two days arrived at Metchakel, in her way to Gojam: It 361
may be about as far as from this (Gondar) to Caroota; I suppose from 30 to 32 miles at farthest. From Metchakel to Nazarit six days easy journey; from 10 to 12 miles, I suppose, *per diem*. Gojam here belongs to Ayto Aylo, son of Ozoro Welleta Israel. The Galla are Toluma. The Galla 101
who border on Amhara are much the worst of all the Galla, and the least worst are the Edjow east of them, bordering upon Begemder and Angot, called Guangoul Galla. Those near Amhara are Wutchali, Woolo, Amito, and Toluma;

[p. 57]

11:Levine Z-4,5 (1958-1961)1965 MP5 Amhara MP5

but also various categories of Amhara discriminated on the basis of sex, age, and social position. 186

Although Amhara women enjoy considerable property and inheritance rights, their generally depressed status reflects the low opinion commonly held of them. The peasant woman's lot is as hard as that of a slave. In the wealthier families, where domestic drudgery is relieved by servants, she must still be a passive, reserved nonentity. Women are beaten as a matter of course for mistakes in their work or apparent flirtations with other men. As the proverb says: "Women and donkeys need the stick." "Woman's work" is referred to derisively by men; "woman's language" is the epithet for vulgar and trivial talk. 562 [565]# [539]

A common justification for keeping women at home nearly all the time is that if they are allowed to go outside they will stir up all manner of trouble, for by nature they are gossipers and deceivers. Another proverb tells us: "Mules and women will betray you." In a number of legends, including those connected with the saintly figures of Eṣhē Yohānnes and Takla Hāymānot, women have been turned to stone because of their vile tongues and treacherous ways. Menstruation is viewed as the punishment incurred by womankind as a result of that first great treachery in Eden. [539] [841]

Children are considered inferior because they are governed by ignorance and passion. Toward infants the Amhara is lenient. Because "infants and cattle are the same," tiny children are not expected to perform reasonably. After two or three years, during which time the child has been indulged copiously by the father as well as the mother, his status begins to drop. He comes to be looked on as a servant. By about six years he has passed the first "age of reason," but he is wise enough only to stay away from fire, the edges of cliffs, and prickly plants. For most of his actions he must be given orders. 858 [864]

As the child grows older he is supposed to be dominated in turn by each of the four elements. The adolescent is likened to air: flighty, never settled. The young man is like fire: hot in picking quarrels as he is hot chasing after women, and altogether not worth very much. Only as a man approaches forty does he begin to gain respectability. He becomes cool, like water. This is a time when he minds his own business, does his work properly, and is not so prone to go about insulting others. This is the advent of the real age of reason, when a person arrives at an understanding of what is right and wrong in life. Most esteemed of all is the elder, the man of sixty or seventy. Like earth, he is settled and stable. He is sober, wise, indifferent to insults, pious, and ready to mediate rather than take part in quarrels. Children soon learn that older folk, not themselves, are the hope of the earth. This lesson was conveyed by the little boy who, when asked what he wanted to become when he grew up, replied: "I want to become an elder." 882 885 888 [867]

827 sign functions to only a few of these. Among these organs, the heart is considered primary. First, it inspirits and regulates all other organ activity by means of the vital heat which it pulsates and radiates throughout the body. While pulsing within normal frequencies, sufficient heat is generated to sustain good health (tena); more rapid pulsing produces excessive heat which is perceived externally as fever (tukusat). When cardiac hyper-activity is of great intensity and persistence, the heart's ability to exert its authority over the subordinate organs is progressively reduced; this is expressed symptomatically as chronic fatigue and lassitude. In addition to this vitalizing function, the heart controls body movement through the jimat cords, a term including veins, arteries, tendons, and ligaments. The heart is also capable of limited movement downward, backward, and can spin in place. These movements have no febrile effect but since the heart is the seat of the intellect, these motions often lead to mental disorientation and confusion.

*753 827 *[192] *[192] [763]

Heart and blood share no special tie, nor is the latter's vascular confinement appreciated. Anatomically, the blood is instead associated with a reservoir organ (yidem sir, "blood's root") located at the base of the skull. Functionally, the blood's most specific association is with procreation, for maternal blood is necessary to nourish the homonculus to infancy. Because the re-

*[192] [841]

[827] [841] ...ed amounts of blood are continually renewed in fertile women, menstrual effluence is necessary to shed [192] blood not needed between pregnancies. Hence, the cessation of menstrual bleeding at menopause (arowgey) indi- [892] [192] cates the loss of fertility. Arowgey is only one form of infertility, however, since a woman may be infertile through magical causes even though she continues to menstruate (makan).

[825] The stomach is described as an inert organ housing a colony of wosfat worms. These are usually identified with ascariasis and are believed to transform food and drink into waste. For the host's well-being, their numbers must be sufficient to consume all ingested food; should they become over-abundant, however, hunger and a quarrelsome disposition will drive them to viciously attack accessible body organs.

[192] Beyond these few naturalistic descriptions of organ functioning, the Amhara invokes Divine Providence (yi-Igziyabiher ara) to explain physiological processes, such as the renewal of menstrual blood and the source of vital heat. God further provides that, in the absence of intrusive influences, the parts of the body will function together to maintain a state of harmonious well-being (tena), devoid of pain and characterized by the vigor and physical control commensurate with the individual's age.

000 Malign agencies, both corporeal and incorporeal,